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Contents.

- 1, and 2. Journal of an excursion made by the Corps of Cadets, of the American literary, scientific and academy, June 1822. Two copies.
3. Quincy, Josiah. An answer to the questions, Why are you a federalist? and Why shall you vote for Mr. Strong? 1805.
4. Barton, Ira. An oration at Oxford, on the 46th anniversary of American independence. 1822.
5. Bigelow, Tyler. Address at the eighth anniversary of the Massachusetts peace society. 1824.
- 6, and 7. Considerations on the public expediency of a bridge from one part of Boston to the other. 1806.
8. An answer to a pamphlet, entitled, "Considerations on the public expediency of a bridge." 1806.
9. Eliot, Ephraim. Historical notices of the New North Church religious society. 1822

10. Quincy, Josiah, and others. Report of the committee on the subject of pauperism and a House of industry in Boston. [1821]
11. Curtis, Ch. Pelham. An oration on the Fourth of July, 1823... Boston.
12. Holmes, Abel. A sermon at Cambridge after the interment of Increase Sumner.

To President Adams.
from his very respectful
& humble Servant
A. Holmes

Mr. HOLMES'S SERMON
ON
The Death
OF
GOVERNOR SUMNER.

1840

1841

1842

1843

A
S E R M O N,

PREACHED AT
C A M B R I D G E,
THE LORD'S DAY AFTER
THE INTERMENT
OF
HIS EXCELLENCY

INCREASE SUMNER, ESQUIRE,

GOVERNOR OF THE COMMONWEALTH OF
MASSACHUSETTS,

Who died *June 7, 1799*, *Ætat. 53.*

By ABIEL HOLMES, *A. M.*
PASTOR OF THE FIRST CHURCH IN CAMBRIDGE.



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LAMENTATIONS ii. 13.

THY BREACH IS GREAT LIKE THE SEA ; WHO
CAN HEAL THEE ?

THE Elegy, from which this passage is selected, is, perhaps, the most complete and perfect, which language can furnish. It was composed by the prophet Jeremiah, while under the full impression of those sorrows, which the desolation of Jerusalem, the loss of the privileges of the temple, the dissolution of the government, and the captivity of his countrymen, could not fail to inspire. It contains an accumulation of all those lively figures, and interesting images, which would naturally occur, in so affecting a scene of things, to one, who united patriotism with piety, and who felt, at once, a tender solicitude for the welfare of his fellow-citizens, and for the honour of his God.* At one time, he narrateth the melancholy story of the ruin of Jerusalem ; at another, he poureth forth the torrent of his grief. Now, he is absorbed by his own personal calamity ; then, again, he is overwhelmed

* Nullum opinor aliud extat Poema, ubi intra tam breve spatium tanta, tam felix, tam lecta, tam illustris, Adjunctorum atque Imaginum varietas eluceat.

whelmed with the distresses of his country. At one moment, we find him exhorting the Jews to humiliation and penitence ; at another, supplicating God to shew them his mercy. Oftentimes, by a lively figure, he personifies the city and temple, and addresses them as if they were alive to the sorrows which agitated his own bosom. The passage now recited is a part of such a personification and address. As though the fountains of imagery were already exhausted ; or, as though no similitude were adequate to the expression of the public distress ; the prophet exclaims : *What thing shall I take to witness against thee ? what thing shall I liken to thee, O daughter of Jerusalem ? what shall I equal to thee, that I may comfort thee, O virgin daughter of Zion ? for THY BREACH IS GREAT LIKE THE SEA ; WHO CAN HEAL THEE ?*

In the catalogue of calamities, which were the subject of this Elegy, was the loss of the civil magistrates of the nation. *He hath cut off in his fierce anger, saith the plaintive poet, all the horn of Israel. —The elders have ceased from the gate.—The crown is fallen from our head.*

This part of the Lamentation, my brethren, we are, this day, constrained to adopt. The hand of God hath recently been stretched out against us, and deprived us of the revered and beloved Man, who was at the head of our Republic. While, then, we sincerely unite in paying the merited tribute of respect to his memory ; let us avail ourselves of the melancholy occasion, to make such reflections, and to cherish such impressions, as, by the blessing of

of God, shall contribute to our civil and political, and especially to our moral and religious, improvement.—To promote these important ends, I will endeavour to shew, That a great breach is made on a community, by the death of good rulers : and, How such a breach may be healed.

I. How great a breach is made on a community, by the death of good rulers, will appear, if we consider in what respects such rulers are a blessing to mankind.—Their counsels, their example, and their authority, render them a public blessing.

Good rulers are rendered a blessing to a community by their *counsels*. Wisdom, to discern the true interests of a State, is essential to the character of a good ruler. So important did this qualification appear in the view of Solomon, that, when permitted to ask what favour he pleased of God, he solicited this, in preference to every other : *And now, O Lord my God, thou hast made thy servant king instead of David my father : and I am but a little child : I know not how to go out, or come in. And thy servant is in the midst of thy people which thou hast chosen, a great people that cannot be numbered nor counted for multitude. Give, therefore, thy servant an understanding heart, to judge thy people, that I may discern between good and bad : for who is able to judge this thy so great a people ?* With wisdom like this, rulers can guide the *affairs* of a State *with discretion*. They perceive what is conducive to the public safety and interest, and what, to the public danger and detriment. They are men of *understanding in the times*. By their judicious and seasonable counsels, therefore, they

they render the most important services to the community; and, in many instances, are the special instruments of national salvation. Is it strange, then, that the adherents of king David, when they found his life in danger, were solicitous to preserve it, that they might not be deprived of the inestimable advantage of his wise and salutary advices? *Then the men of David sware unto him, saying, Thou shalt go no more out with us to battle, that thou quench not the light of Israel.*

Good rulers are, also, rendered a blessing to a community, by their *example*. The influence, which men derive from the mere posts of honour and power, is incalculable. Placed on an eminence, it is natural for mankind to look up to them with respect and homage. When, in connexion with this elevation, they are distinguished, at once, for abilities, and for integrity and virtue, what an ascendancy do they acquire over the minds of the people! Their associates in the administration of government naturally become assimilated to them in principles and manners. Men of subordinate rank and station emulate those of this first order. The other classes of citizens tread in the footsteps of those who immediately precede them. What portion of the community, then, is altogether unaffected by the good example of men in power? When a CHIEF MAGISTRATE exhibits such an example, he is to the Political system what the Sun is to the Solar—the Sun, which, enlightening some parts of his system by *direct*, and others by *reflected*, rays, communicates his vivifying influence to the whole.

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What thus appears rational, in theory, is demonstrated by fact. A religious prince ordinarily has good counsellors ; and, under his government, the people respect the duties and requirements of virtue and religion. A wicked prince has always a corrupt court ; and the people, under his administration, become vicious and profligate. The Puritanism of the court and of the people of England, under the government of the serious and austere CROMWELL ; and the licentiousness of both, under the succeeding reign of the gay and dissipated CHARLES II. afford but one proof of this truth, among innumerable others, which the annals of History record. A good ruler, then, by setting before his people an example of virtue and piety, must advance their truest interests, and prove an inestimable blessing.

Further : Good rulers are rendered a blessing to a community by their *authority*. That portion of power, delegated to them by the people, is employed for the most salutary purposes. Instead of being made the instrument of their own aggrandizement, it is exerted for the maintenance of the laws, for the security of the rights and liberties, the peace and happiness, of the people themselves, from whom it was originally derived. It is exerted for the suppression of irregularity, vice and wickedness ; and for the encouragement of order, virtue and piety. *A good ruler is not a terror to good works, but to the evil. He is the minister of God for good—a revenger to execute wrath upon him that doth evil ; but a rewarder of him that doth well.*

In the execution of the laws, he unites justice with mercy, and firmness with clemency. Superior, alike, to flattery, and to fear, he is neither terrified, nor allured, from his duty. Remote, at once, from an obsequiousness to the great, and from a contempt of the mean, he neither favours the cause of the one, nor despises that of the other. Studious to discover truth, and to promote equity, he judges, and acts, with a noble impartiality, uniform as *the ordinances of Heaven*. *He puts on righteousness, and it clothes him : his judgment is as a robe and a diadem*. *He is eyes to the blind, and feet to the lame*. *He is a father to the poor : and the cause which he knows not he searches out*.—In the exercise of a discretionary power, vested in him by the laws, he is guided by a regard to the welfare of the people, and the safety of the State. Hence, he appoints no man to a post of public trust, unless his principles and character are such, as to entitle him to the confidence of the community.

Who, then, can calculate the extent of the blessing of good rulers, in a State, or nation? Without *some* rulers, the benefits of civil society cannot be enjoyed. When a sacred historian had recorded certain illegal and violent acts, he added, what very readily accounted for them : *In those days there was no king in Israel : every man did that which was right in his own eyes*. Without good rulers, mankind are exposed to the various and nameless evils of imperious tyranny, or of lawless anarchy. We cannot, then, but perceive the foundation of Solomon's remark : *When the righteous are in authority,*
the

the people rejoice : but when the wicked bear rule, the people mourn. The one, by the propitious influence of their counsels, example, and authority, essentially promote the peace and safety, the order and regularity, the virtue and happiness, of the community : the other, by the baneful influence of their counsels, example, and authority, essentially hazard the public safety and peace, and promote disorder and confusion, vice and misery.

How great a breach, therefore, must be made on a community, by the death of good rulers ! Awful, indeed, is the chasm, made by their removal from the stage of public action, and usefulness. If its extent is commensurate with the benefits they convey, and the happiness they communicate, to mankind ; it must be incalculably great. To every Community, deprived of a good Ruler, the language of the text may be pertinently addressed : *Thy breach is great like the sea*—like the sea, whose contents are immeasurable, and whose irruptions cause desolation and ruin.

II. How, then, may such a breach be healed ? *Thy breach is great like the sea ; WHO CAN HEAL THEE ?*—The general answer to this question may be given with clearness and decision. It is GOD, only, who can heal the breach, occasioned by so afflictive an event. It was his divine hand which caused the melancholy chasm ; and the same hand, only, is able to repair it. It was by the providence of God, that the good ruler was raised to the office of government. By the same providence,

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dence, he was removed from the chair of State to the mansion of the tomb. On the same Providence, then, must the bereaved people be dependent, for the healing of that breach, which the death of a good magistrate hath occasioned. *Promotion cometh neither from the east, nor from the west, nor from the south : But God is the Judge : he putteth down one, and setteth up another.* His humiliating and preternatural dispensation, toward the Babylonian king, was ordained, *To the intent that the living may know, that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will.** Sometimes, as in that memorable instance, he *setteth up over it the basest of men.* At other times, he raiseth to this important trust, men of distinguished wisdom and integrity. When he punished the wayward and rebellious Israelites, he *gave them a king in his anger, and took him away in his wrath.* When he blessed them, he *sought him a man after his own heart ; and commanded him to be captain over his people.* It is the divine prerogative thus to curse a people with bad rulers, or to bless them with good ones. Who, then, but GOD, can heal the breach made on a community by the death of a good ruler?—But in this instance, as in every other, the end is not to be expected, without the means. There are duties incumbent on the people, without the observance of which they have no reason to expect such a breach will be healed.

1. They must pray to God for his blessing. *Every good gift, and every perfect gift is from above, and cometh*

* Daniel vii. 14.

cometh down from the Father of lights. A good ruler, then, who is one of the best and most perfect gifts with which communities are blest, is from above, and is the gift of God. To Him, therefore, ought a people, when deprived of their rulers, to look for this inestimable gift. We have seen that the elevation of men to offices of government is by divine ordination. However apparently contingent this event, it never takes place without the influential agency, or providential control, of Almighty God. *The lot is cast into the lap : but the whole disposing thereof is of the Lord.* To the influence of the same agency and control are the dispositions and actions of rulers subjected. *The king's heart is in the hand of the Lord, as the rivers of water : he turneth it whithersoever he will.* Does this entire dependence on God preclude the utility, or the necessity, of prayer? Far from it. It renders prayer, at once, a natural and an indispensable duty. Does the sovereign will of God, in the government of nations, render prayer superfluous? By no means. *I the Lord build the ruined places, and plant that which was desolate : I the Lord have spoken it, and I will do it.* Did this decree destroy the use of prayer? What is added to the declaration of this decree, by the prophet? *Thus saith the Lord God, I will yet for this be inquired of by the house of Israel, to do it for them.* If, then, the people, who are deprived of a good ruler, expect the breach to be healed, they must humbly and fervently unite in prayer to God, that he would raise them up another, duly qualified for the important trust, and that he would bless his administration.

2. They must be attentive to the choice of their rulers. When they have the privilege of such a choice, to neglect or abuse it, is to forfeit all the invaluable blessings which its faithful improvement is calculated to procure. To misimprove this mean of repairing the breach, and, at the same time, to pray to God to repair it, is gross hypocrisy. To neglect this mean, and, at the same time, to trust in God for the desired end, is impious presumption. When, therefore, the citizens of a free State are deprived of a good ruler, they should be religiously attentive to the choice of a successor: I say *religiously* attentive, because on this point are suspended all the dearest interests of society. Whether an oath of fidelity is required by the laws, or not, every citizen should feel sacredly obligated to avail himself of his choicest privilege, and to use it in the wisest and best manner, as being accountable to the community, to his own conscience, and to God.—From the first part of this discourse it is apparent, that the rulers of a State ought to be men of ability, of integrity, of patriotism, and of piety. Such men, therefore, ought to be chosen. The counsel given to Moses, above three thousand years ago, is worthy to be written in letters of gold, for the perpetual observance of every successive generation of mankind: *Thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them to be rulers.*

3. They must honour and obey the rulers of their choice. The arduous labours, and complex duties,

duties, which devolve on faithful magistrates, viewed in connexion with the very important services which they render to the community, entitle them to peculiar respect. The apostolical direction, relative to the treatment of ecclesiastical officers in the Church, is altogether applicable to the treatment of civil officers in the State : *Let the elders that rule well be counted worthy of double honour.*— And, while their administration is conformable to the Constitution and laws of the land, they have a just claim to the obedience of the people. That state of society, in which the laws remain unexecuted, and civil rulers are disobeyed, is more to be deprecated than a state of nature. In such a state, good citizens have neither reward for their virtue, nor security for their rights. Evil men find encouragement to the commission of acts of fraud and violence. Anarchy, with her train of nameless evils, advances with rapid strides : and nothing remains to the convulsed State, but confusion and misery. Obedience, therefore, to lawful magistrates is essential to the safety and happiness of a community. Reason inculcates it as an indispensable duty. Religion enforces it by the sanction of the highest authority. The Lord destroyed Korah and his company, for their rebellion against Moses. Jesus Christ wrought a miracle, to procure the tribute which he was not obligated to pay. It was his precept : *Render to Cesar the things which are Cesar's.* It was the precept of one of his apostles : *Let every soul be subject to the higher powers ;* and of another : *Submit*

mit yourselves to every ordinance of man, for the Lord's sake ; whether it be to the king as supreme ; or unto governors, as unto them that are sent by him for the punishment of evil doers, and for the praise of them that do well. Without a compliance with these precepts, the breach, occasioned by the death of good rulers, can never be healed.

4. They must, above all things, practise the duties of virtue and piety. The influence of Religion, on the welfare and happiness of a community, has been too often demonstrated,* to require a formal proof, in this place ; nor would the limits of this Discourse permit the attempt. Let it, however, be summarily observed, that the Religion contained in the holy oracles, and especially in the Gospel of JESUS CHRIST, is equally propitious to the public welfare, and to individual happiness ; that, by regulating all the passions and affections, and consecrating all the powers of the body, and all the faculties of the soul, to God, it, at once, insures a sacred regard to his honour, and to the best interests of his creatures ; that it prompts its votaries, in every station and relation of life, to fidelity ; that it makes good husbands and wives, good parents and children, good masters and servants, good rulers and subjects ; that it engages the patronage of Almighty God ; and that, in proportion to its influence, the evils of a community become diminished, and its blessings

* See an excellent Essay on the Influence of Religion on Civil Society, by the Rev. THOMAS REESE, of South-Carolina ; NECKAR, On the Importance of Religious Opinions ; Professor TAPPAN's Fast Sermon, 1798, on Prov. xiv. 34 ; and Dr. DWIGHT's Sermon On the Means of Public Happiness.

bleffings increafed.* *Righteoufnefs exalteth a nation : but fin is a reproach to any people.* In vain, then, do the people, who have experienced the lofs of a good ruler, expect the breach will be healed, without Religion. Let them fear God, and obey his laws, let them be penitent for their fins, and become a holy people to the Lord ; and, though their *breach is great like the fea*, HE fhall heal it.

The folemnity, vifible in this affembly, evinces, that the obfervations, now made, are but too applicable

* I do not remember to have feen fo much falfehood, condensed into one fentence, as in the following paffage of M. Volney, in which that infidious infidel makes the Mahometans fay to Chriftian priefts : “ Your morality throughout is unfriendly to human intercourfe, a code of mifanthropy, calculated to give men a difguft for life and fociety, and attach them to folitude and celibacy.”† *Ruins*, p. 289. Had this charge been aimed at the *monaftic fystem*, it would have had fomewhat to fupport it : but, applied, as it was evidently defigned to be, to the *Gofpel of Chrift*, it is exactly the reverfe of the truth. If M. Volney really knew what the Gofpel is, this grofs mifrepresentation of its tendency was unpardonable. If he knew it not, he ought, in imitation of his brother philofophift, who wrote, not long fince, againft the Bible, ingenuoufly to have acknowledged, that he *had not read it for many years*, —if, indeed, he had read it at all. But CHRISTIANITY has little to fear from fuch enemies. When every niche in the *Pantheon* fhall be filled, and the projected experiment of the “ Republic of Atheifts”‡ fhall be completed ; the *wife men* of the world will better know, than at prefent, the nature and tendency of Chriftian morality, and will be constrained to revert to thefe maxims of antiquated wifdom : *Righteoufnefs exalteth a nation : —Happy is that people, whofe GOD is the LORD.*

† Let a Chriftian philofopher, not of the priefthood, who had ftudied Chriftianity, expofe this calumny : “ At the fame time that the doctrines of the Gofpel elevate our thoughts, its fublime morality accompanies, in fome meafure, our laws and inftitutions.—Let us render homage to Chriftianity for that f acred tie which it has formed, in uniting, not for a moment, but for the whole of life, the fate of two beings, one having need of fupport, and the other of comfort.—Religion has taught us, that the friendfhips of a world, in which felfifnefs reigns, have need of being cemented by that community of interefts and honours, of which marriage only gives us an idea.”

NECKAR.

‡ “ Every other Republic, but that of Atheifts,” has been pronounced, by a Committee of PUBLIC INSTRUCTION in a Great Nation, to be “ a chimera.”

plicable to the present state of the community, of which we are part. How great a breach hath God, in his holy providence, made on our Republic, by the death of its CHIEF MAGISTRATE ! Possessed of talents which peculiarly qualified him for public usefulness, he early devoted them to the service of his country. Dispassionate in inquiry, patient in investigation, correct in judgment, candid in temper, and amiable in manners, he was formed to acquire an ascendancy over men, and to obtain their confidence and esteem. His fellow-citizens were not slow to discern, nor negligent to appreciate, his worth. For many years, he filled one, or another, of the highest offices of the Commonwealth. And what a rich blessing has he been to the community, by his counsels, example, and authority !

His *counsels*, dictated by prudence, and guided by principle, have essentially promoted the public welfare. In dubious cases, and in critical conjunctures, his *wisdom and knowledge* have contributed to the *stability of our times*.

His *example*, characterized by candour and integrity, by benevolence and justice, by fairness and moderation, by virtue and religion, has been an inestimable blessing to the community. His early profession of the religion of Christ—that religion which *not many wise men after the flesh, not many mighty, not many noble*, regard—his uniform respect to its doctrines and precepts, to its laws and institutions ; and his friendship for its ministers ; furnish a testimony to his CHRISTIAN character, of infinitely more value than all the other accumulated honours

honours which his name sustains. How extensive have been the effects of his example, in an unbelieving age, towards checking the progress of infidelity, discountenancing the vicious and profligate, and encouraging the friends of virtue and piety, it is impossible to calculate.

His *authority*, too, has been improved to purposes the most salutary. In every department of the Government he has participated, and *shewn all good fidelity in each*.* In the *legislative* department, he was wise, prudent, and patriotic; in the *judicial*, discerning, impartial, and uncorrupt; in the *executive*, discreet, faithful, and dignified. In this last and most important office, how happily did he conciliate the esteem, and command the respect, of the citizens of this Commonwealth! How clearly did their general suffrages designate him to be the man of their choice; and how fully has the experience of two years demonstrated the wisdom of their election! How firm, yet how temperate, how decisive, yet how pacific, has been his official deportment! Inflexible in the pursuit of the public interest, as a mean of its promotion, he studiously sought to attach the citizens to their government, and to cement their union.† To designing men,
and

* He was a Representative of the town of Roxbury, for several years; and, afterwards, a Senator for the County of Suffolk. He was one of the Judges of the Supreme Judicial Court from 1782 to 1797; when, on the resignation of Governor ADAMS, he was elected Governor of the Commonwealth.

† “ I hold it an article in my political creed, that the People and their Government are inseparably united; and that whoever attempts to divide them, cannot be viewed in any other light, than as aiming a blow at the main pillar on which the whole superstructure rests.”—“ Notwithstanding individual citizens may have entertained different opinions, as to the motives

and to party-measures, he was, of course, uniformly opposed. Under his administration, the voice of Faction, if not silenced, has been rarely audible; and Calumny, which seldom spares the great and the good, has not dared to assail his private character, nor to impeach his public conduct.

His policy was founded on the broad basis of the general good. Cordially attached to the Constitution of the United States,* and to that of the Commonwealth, he uniformly supported both. The Administration of the Federal Government he highly approved, and publicly commended; and, in the crisis of danger, he co-operated, with promptitude and zeal, in promoting its measures for the national defence.† In his appointments to offices of trust, he selected men of patriotism and probity, whose regard to the combined interests of the State and Nation was unequivocal. Rising above that narrow policy, which seeks to procure local advantages at the expense of national, and which would hazard the whole for the aggrandizement of a part, he generously fought, in the spirit of true patriotism, to advance the interests and the honour of UNITED AMERICA. His administration

motives and consequences of the wars and revolutions in *Europe*; yet I am confident they will not disagree in one point, I mean the necessity of union among ourselves, in order successfully to defend our liberties and independence." The Governor's Speech to the Legislature, June 2, 1798.

* He was a member of the Massachusetts Convention, which adopted and ratified the Federal Constitution; and exerted his influence for its adoption and ratification.

† See the Speech mentioned above, and the other communications of the Governor to the Legislature. In his last Speech, Jan. 11, 1799, he spake of the American Government as "the mildest, and," in his judgment, "the wisest government the world had ever seen."

ministration has been distinguished for dignity and tranquillity, and, under the smiles of a good Providence, has essentially contributed to the union and energy, to the peace and safety, to the prosperity and happiness, of our Republic.

Such, my brethren, was the man whom we revered and loved ; and such the Chief Magistrate whom we have lost. No more shall we enjoy the benefit of his counsels, and example ; no longer shall we be blest with his excellent administration. How incalculable is our loss ! This is, indeed, a *breach great like the sea.*

To whom, then, shall we look to heal it, but to GOD ? His understanding is infinite ; his power is unlimited : *When he giveth quietness, who then can make trouble ? and when he hideth his face, who then can behold him ? whether it be done against a nation, or against a man only.* By his holy hand we are deprived of an excellent GOVERNOR : to his providential care and blessing must we be indebted, for the supply of that melancholy chasm which his death has made.

Let us, therefore, unite in sincere and fervent prayer to Him, to repair this great breach. We are now under the special frowns of his holy providence. Let us not be heedless of his rebuke. Let us *hear the rod, and him who hath appointed it,* lest this be but the harbinger of more awful calamities. The duty of prayer is now specially incumbent on all orders and degrees of men in the Commonwealth, that this affecting dispensation may be sanctified, and this loss repaired. When God had commenced a judicial punishment of his ancient people,

people,

people, he said that he would destroy them, had not Moses his chosen stood before him in the breach ; to turn away his wrath. Let us unitedly stand in this breach, and importunately pray to God that He would heal it.

Nor let us be negligent of those means, with which God hath favoured us, for the same end. While other nations are groaning under the yoke of oppression, we are blest with the inestimable privilege of free constitutions of government, which insure to us the election of our own rulers. Our *Governors proceed from ourselves*. The right of suffrage let us ever hold sacred ; and, when called to exercise it, let it be exercised with deliberation, with seriousness, and with conscientious fidelity. Uninfluenced by party, let every citizen candidly inquire the true characters of candidates for the first office of government, and give his suffrage for *him*, who appears most eminent for his ability and integrity, for his patriotism and piety.

Our lawful magistrates, too, let us honour and obey. That querulous temper, which complains of every public measure, and which is hostile to every legislative Act, let us deeply abhor. If we love our country, let us support our Constitutions. If we are real friends of liberty, let us maintain the laws. If we regard the public safety and peace, let us pay respect, and yield obedience, to those, who, by the providence of God, and with our own choice, are appointed to rule over us. Why are we exhorted to make *supplications, prayers, and intercessions, for all that are in authority*?—*That we may lead a quiet and peaceable life, in all godliness and honesty.*

honesty. If we would not mock God by our prayers; if we would not disturb the peace, and destroy the happiness, of the community; and make still greater than the sea that breach, already, alas, too great! let us *be subject not only for wrath, but also for conscience' sake, and render to all their dues; tribute to whom tribute is due, custom to whom custom, fear to whom fear, honour to whom honour.*

Let us, especially, practise the duties of virtue and piety. Let us reverence and adore, serve and obey, the GOD of our fathers. Let us sacredly regard the sabbaths and the sanctuary of the Lord, and exert our combined influence to check that impious profanation of both, which marks the present generation, and which threatens to draw down the judicial punishments of Heaven on our country. Let us *obey from the heart* the Gospel of our Lord and Saviour JESUS CHRIST, and religiously observe its divine institutions. *Denying ungodliness and worldly lusts, let us live soberly, righteously, and godly, in this present world,—the fashion of which passeth away.*

May the interesting and monitory scene, of the last week, serve to raise our aspiring thoughts above the honours and pleasures of this momentary state. The office of rulers, resembling that of the great GOVERNOR of the world, affords no security against the arrests of death. *I have said, Ye are gods; and all of you children of the Most High: But ye shall die like men.* The great and the small, the mightiest men of the earth and the basest, *shall lie down alike in the dust, and the worms shall cover them.* *Be wise now, therefore, O ye kings! be instructed, ye judges of the*
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the earth ! Serve the Lord with fear, and rejoice with trembling. Remember, ye are mortal. Contemplate, often, the approach of that potent king who delights in breaking sceptres, demolishing thrones, and levelling the mighty with the dust. And seekest thou great things for thyself? Seek them not. Seek first the kingdom of God, and his righteousness ; and the perishing honours of time shall soon be absorbed in the unfading glories of immortality.

Whatever is our rank, or station, may we never forget, that *the time is short*, and that it is only by a life of virtue and piety, that we can be prepared for that eventful scene, which will close the drama of life. *The righteous hath hope in his death.* Whether, therefore, we regard the present world, or the future ; whether we would promote our individual happiness, or the public good ; whether we would be good citizens, or good Christians ; let us *serve God, in holiness and righteousness before him, all the days of our life.* If we are a penitent and holy people, *God, even our own God, shall bless us.—Come, then, and let us return to the Lord : for he hath torn, and he will heal us, he hath smitten, and he will bind us up.*

A M E N.

